1: Nimuendajú E-5 (1929-1936) 1946 SOS Timbira SOS
Ge 545

T 356 412 twigs tied together. Garbage is accumulated on the firefan or an old mat and carried to the border of the steppe, to the rear of the house. However, there are women who are not particular about a little dirt more or less, and who will leave the rinds of fruits and gnawed bones lying about all day long.

T 356 751 The domestic vermin include crickets, cockroaches, small ants, and jiggers. The first two are simply put up with. As for ant nests, the Indians try to destroy them with hot water; and as soon as they become aware of jiggers, they periodically pour water on the floor, which they stamp on till it grows firm. Those which have penetrated the skin are removed with a bone needle—for which at present an iron one may be substituted.

T 264 515 All utensils are rather dirty, for it never occurs to them to clean objects before storage. The clothing that is obligatory on visits to Barra do Corda is subsequently stowed away for one's own or another's future use without attention to the accumulated dirt and perspiration. Dishes are never washed after use, though this is done before again using them. Storage bags and sleeping mats are often filthy, though the latter are washed when the dirt grows too offensive.

T 514 The Indians go to stool in the steppe or in the mallow bushes to the rear of their houses, at an adequate distance. They clean themselves with kerneled maize cobs or with two little sticks broken off on the way. The feces of infants in the house or on the space before it are at once strewn with sand and removed.

T [828] The Canella are very sensitive as to evil smells, though they do not always perceive the same things as stench as civilized people. As noted, they regard as pleasant the odor of urucú, from which Neobrazilians recoil, and they are strangely indifferent to the odor of the skunk (*Mephitis suffocans*), which to my nostrils is the most horrible to be found in the Timbira country. However, excrements and putrefying matter are intolerable to them and are removed posthaste.

T ● 827 516 Breaking wind is considered indecorous indoors, but rather a pleasure on the steppe or in the plaza among the younger generation. Indeed, young girls sometimes vie with one another in this respect and try to enhance the effect by hitting their own buttocks with their clenched fists. However, this happens only among themselves, never in the presence of older people.

Farming

G T 177 241 114 It is erroneous to picture the Gê generically as hunters and gatherers, with at best an occasional group adopting a little cultivation under Tupí influence.[139] Actually, not a single Akwẽ or Timbira-Kayapó tribe failed to farm; and as to the latter, at least, I am convinced that they learnt nothing from the Tupí about agriculture. Old travelers sometimes decree that such and such a tribe lived "only by hunting" or even "by robbery only." Thus, Saint-Adolphe alleges that the Apinayé had grown accustomed to a vegetable diet only through the plantations made by the military colony of São João de Araguaya (founded in 1797). He overlooked the passage in which Villa Real—four years prior to the establishment of that colony—urged a treaty of peace with the Apinayé on the ground of their cultivating manioc on a large scale.[140]

T 241 177 114 Following Ribeiro and Pohl, Snethlage states that the Timbira when first in contact with civilization already practiced a well-defined system of tillage and rightly surmises that the four species listed by Ribeiro do not exhaust the number of their crops. At present the Rąmkõ'kamekra plant the following species, which shall be

[139] For a typical expression of this view see Schmidt, Kulturkreise und Kulturschichten in Südamerika, 1923.

[140] Viagem, 409.

1: Nimuendajú E-5 (1929-1936) 1946 SO8 Timbira SO8

X796 881 527

Girls' belts.—On the morning when the pepyé põhjtĩkama were making their kuką'kaiką'ra in their plaza group lodges, the tucum cord belts (me'pré) manufactured for the pepyé girls by their mothers were suspended in front of their houses from the top of a pole 6 m. in height. However, before the sun grew too hot, the girdles were removed lest the girls after putting them on develop swellings in the inguinal glands. The girdles, still displaying the green coloring of tucum bast, were first worn by their owners when falcon down was stuck on them in preparation for the erection of the kuką'kaiką'ra bundles on the plaza, that is, on the afternoon of the same day.

Soon after the race at the close of the kuką'kaiką'ra ceremony a scene was enacted in the plaza, with Koté, the eastern pepyé girl, who was betrothed to her classmate Korégn, in the main part. Koté's maternal uncle had killed a deer and secretly brought it to his sister's home. At the hour mentioned a parallel cousin of Koté's mother, taking the quarry on his back and followed by Koté, carried it along the boulevard up to the house of Koté's paternal aunt, which was almost exactly opposite her fiancé's. Thence he followed the radial route to the plaza. Meanwhile all of Korégn's younger kinswomen had assembled before his maternal home and ran to meet the bearer of the deer as soon as he turned into the radial path. Many spectators were watching from their houses to see which of the girls would prove the swiftest. The racers seized the deer, dragged it to Korégn's maternal home and distributed it among themselves.

The next morning each of these runners brought some urucú pigment and babassu kernels to Korégn's mother's house. Koté, dressed in the girdle, which still showed the natural green coloring, joined them. The kinswomen rubbed a thick coating of urucú into the girdle, painted Koté herself with the pigment and then sent her home. Several days later the same procedure was followed with Hororák, the western pepyé girl.

Should a girl be neither betrothed nor married by the close of initiation—a thing that probably hardly ever occurs—the role of the husband's or fiancé's kinswomen in running toward the deer carrier would be taken by the younger age classes, and they would distribute the booty among themselves in the plaza, while the girl's mother would be dyeing the girdle red at her home.

Departure of oldest class.—The other ceremony relates to the elimination of the hitherto oldest class among the four active racing groups. This results from the now definitive localization of the boys' class (pąntų'ktĩkama, later kra'tą'kama) on the northeast side of the plaza.

The Mummers' Festival

827 575

Introduction.—This is one of the three major festivals, one of which is chosen for performance during the years without initiations.

The Mummers (kõkrį't), one of the six men's societies (p. 95), comprise about thirty members, membership being transferred matrilineally together with the personal name. Their use of costumes is restricted to the period of the major festival bearing the name of the organization. This ceremony is celebrated comparatively rarely: about eleven years intervened between the last two masquerades (1924, 1935). Apart from this performance the members appear unmasked at the terminal solemnity of every vų'tę' period, but play an insignificant part then. For their leader they like to choose the tallest member so that his mask may tower above the rest. At present (1935) the incumbent is Yuá, the tallest of all Rąmkõ'kamekra. The meeting place of the organization is on the west side of the village.